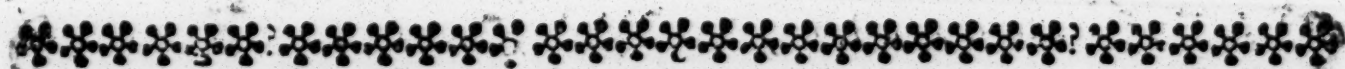


57/5
29
A *k*
DISQUISITION
O N
CREEDS,

O R,
ARTICLES of RELIGIOUS FAITH,
AND AN
EXAMINATION
OF THE
THREE CREEDS,
CALL'D THE

Apostle's CREED,
AND THE
Nicene CREED,
AND THE
Athanasian CREED.



L O N D O N:

Printed for, and Sold by J. ROBINSON at the *Golden-
Lyon* in *Ludgate Street*.
M,DCC,L.





A
DISQUISITION
O N
CREEDS, &c.



AS to *Creeds* in General, some Men are of Opinion that we ought not to have any compos'd Forms of *Creeds*, but take our Articles of Faith as they are taught, and recorded in the holy Scriptures; but they stand there at large only, as being in many parts but small Remains of much that has been destroy'd by evil Men; and the Remains of obliterated Parts, disjointed and put together in a disorderly manner; but in which God has preserv'd, and occasionally Re-publish'd the whole Truth; so that if we search the Scriptures, as we are commanded *John* v. 39. we may find all that God requires us to know, and to believe, and to practise for our temporal and eternal Happiness.

BUT they are not to be Collected and compos'd in the Mind, and retain'd in the Memory; and must necessarily be compris'd in one stated form of Words of Truth, Collected from the holy Scriptures of Truth, and written for our Learning and Practise, to which we ought to agree, and not de-

viate from, but steadily adhere with joint Consent
John v. 39--II. *Tim.* i. 13. *Tit.* i. 9. *Rom.* xv. 4. 5.
 II. *Tim.* iii. 16. 17. *Exod.* xxxiv. 27. *Deut.* vi. 9.
Isai. viii. 30. *Chap.* xxxiii. 8. *Hab.* ii. 2. *Eccles.* xii.
 10. *Hosea* xiv. 2--II. *Pet.* i. 20. *Rom.* x. 14. 15.
 For without Conformity to a true Rule of Faith,
 we shall not act with true and due Practice, with-
 out which it is impossible to please God, or preserve
 social Duty reciprocally among Men.

WE ought indeed to have but one well compos'd
Creed, as a firm Foundation to fix our Belief upon,
 and that to contain only all things absolutely ne-
 cessary to believe, for daily use in private or pub-
 lick Worship of God; but it may be enlarg'd for
 Sabbath Days, and Paraphras'd to be us'd at some
 stated Times, and particular Solemnities, at Christ's
 Birth and Resurrection, and Ascension, and the
 Descent of the holy Spirit; in an extraordinary man-
 ner, on Trinity Sabbath Day, and on appointed
 Days of Thanksgiving for temporal Blessings, as
 that at the first ripe Summer Fruits, and at the end
 of Harvest, and at our storing our Granaries with
 thresh'd Grain and Pulse, and Autumnal Fruits, and
 Roots for our comfortable Sustenance in Winter.

An Examination of the Three CREEDS.

IT is a cause of Infidelity in many Men, to call
 a *Creed* the *Apostle's Creed*, that is acknow-
 ledg'd to be compos'd long after their Deaths (*viz.*
 VIII. *Article of Religion*) and to call the last *Creed*
Athanasian, when it is acknowledg'd to be made
 two hundred Years after his Death. And it depre-
 ciates the *Apostle's* Honour if they compos'd the
 first

first *Creed*, to say it's deficient, and wants a better *Creed* to teach the Truth, nor do the other *Creeds* supply its deficiency, or explain its want of Explanation. They are very different Models, and want greater Explanations, and are full of contradictory Errors.

As to the first *Creed*, the first Article saying *God the Father Created Heaven and Earth*, excludes the *Son* and the *Holy Spirit*, by and thro' whom all things were Created, as a *Trinity in Unity*, the God and Father of all Creatures; and it is very preposterous to mention the Act and Deed of the *Holy Spirit* in *Christ's Incarnation*, before it declares a belief of the *Holy Spirit's* Being; and then but barely mentions him, without any other Attribute but that of *Christ's Incarnation*, (and to pass thro' the rest,) to pardon Sin without mention of Repentance; *the Life everlasting* without reserve or Exception, encourages many in sinful courses; in a vain hope of eternal Life without the Conditions of Repentance and Obedience requir'd to obtain it by Faith in *Christ's* merits, &c.

AND the first Article of the *Nicene Creed* has the same Error, as the first Article of the former *Creed*. And instead of explaining, it confounds it, by first saying *One God* and then *God of God*, which is two *Gods*, as I have in due place demonstrated, and *begotten* is a rustical Term translated so instead of *Procreation*; and a due distinction should be made between Cælestial and Terrestrial things. And *Generating* is most proper to Heaven and its Productions *Gen. ii. 4.* and Begetting to Man by Coition *Chap. iv. 1.* and *Chap. v. 3.* and using the Terms *Synonimously* as *Ver. 1.* is the fault of Translators, and in *John iii. 16.* and should be *Generated*

ted; and I. *Pet.* i. 3. and I. *John* v. 1. should be Spiritual *Generation*, and not Carnal, and should not be express'd by Begetting in Coition or Copulation which is not the means of Spiritual *Generation*. *Isaiah* liii. 8. *Acts* viii. 33.

AND the Divine Nature of the Son of God, is Eternal, Infinite, Immence, Immutable and Immortal, and could not be chang'd or finite, or incarnated and Mortal, or be born of a Woman, or made Man, and Die, for that is being made a Creature, nor was it necessary if it could be possible, for as by Man came Death, by Man came the Resurrection of the Dead, and as in Adam all Die, so in Christ's human Nature all shall be made alive I. *Cor.* xv. 20. 22. In this Act is the merit of Christ's human Nature, not alone, but in the Divine Nature, for nothing less than the Divine Power could raise his human Body from Death, or our Bodies from Earth, and preserve our Souls and Bodies to Eternal Life, as I have fully prov'd in a proper place.

THE human Nature of Christ was not Begotten by an Instrumental Carnal Copulation of a Man with a Woman, but conceiv'd in the Womb of a Virgin, by the Divine Power of God the Father thro' the operation of the Holy Spirit, not as Adam was Created without a Woman, but *Generated* of God the Father, by the Holy Spirit, so that the Divine and human Nature was united in the Person of Christ, not by any change of the Divine Nature into Flesh, but by uniting the human Nature to the Divine Nature; and not chang'd but from Flesh to Spirit, from which it was condens'd to Flesh, as is common to all Men, but in Christ's human Nature exalted above all Creatures.

AND

AND to say that the Divine Nature of Christ was begotten of his Father before all Worlds, is not a fit Expression for an Eternal *Generating*, for the Word *before* is a Temporal Phrase, implying sometime before, and tho' it may be said tacitly to recur to Eternity, it does not expressly say so, as it ought to do, and plainly say he was *Generated* of God the Father by an Eternal *Generation*, and that is without begining, but *before* implies a begining, for which *John* i. 1. and *I. John* i. 1. are no Precedents, for they are inverted, and not fully explain'd in Translating; but *Verse* 2. 3. with *Mark* i. 1. explains it thus—That which we have seen and heard &c. from the beginning of the Gospel, that was manifested to us of that Eternal Life of the Son of God which was Eternally with God the Father, we do declare to you—And, *John* i. 1. 2. should be render'd—The Eternal Word was of the Divine Nature of God, and was Eternally without begining with God, for in the begining implies Time, and relates to Christ's human Nature only.

AND as to the union of the Divine and human Nature in Christ, it could not be as Man's Soul and Body of Flesh are united; that is in an equality, for no equality can be between an infinite and immense Nature, and the finite minute Nature of Man; but as the Divine Nature contains all, and centers in each thing, the union of Christ's Divine and human Nature was a central union, in which the Divine Nature was in, and round about the human Nature, not as the holy Spirit is in Man, that may depart from him, but in a most inseparable union of Natures, but so as that when Christ

was

was visibly on Earth, the human Nature did act a part alone, to which all its human merit is due, and in which it was left to act without the Divine Power *Mat. iv. 3. to 11. and Chap. xxvi. 37. to 45. Chap. xxvii. 46. Isai. xl. 17. 18.* and to suffer and Die; which the Divine Nature could not suffer. It was and is a mysterious union incomprehensible to us, but consistent with Mans reasonable Belief *I. Pet. iii. 15.* but it is a contradiction and very erroneous to say the Divine Nature that was manifested in Man, *Iohn i. 31.* was as is Mistranslated made Man, *Verse 14,* for that is making it a Creature, and should be as *I. Tim. i. 16.—I. Iohn i. 2. 3.*

AND Christ's Personal Mediatorial Kingdom was and is to be Temporal, as *I. Cor. xv. 24. to 28.* shews, and not endless, as the *Nicene Creed* asserts, nor as man alone that suffer'd and Died, but his mediatorial Kingdom was in his Divine and human Nature united in his Person, but so as to be deliver'd up to God the Father of all, that is the Trinity in unity of the Deity, that is All in All. *I. Cor. xv. 24. to 28.*

NOR is the holy Ghost personally the Lord and giver of Life alone, as that *Creed* expresses it, but of, in, and with the Father in unity as it ought to be express'd; and to attribute Remission of Sins to Baptism is false Doctrine, and robs God of his Honour, Power, and Paternal Love, and Christ of his due merits, *I. Pet. iii. 21.* is a figurative Emblem only, of Christs Baptism, not of Water, but of his suffering Death for us *Mat. xx. 22. 23. and Luke xii. 50.* as *I. Pet. iii. 18.* being put to Death in the Flesh, and reviv'd by the Spirit, and rais'd from the Dead *Verse 21.* in which Baptism we are Baptized

tized not with Water, but dying to Sin, and living in Righteousness *Rom. vi. 4. Col. ii. 11. 12. 13.* and the Life of (in) the World to come, is not only improper, but indeterminate whether to all without exception or not, and it may be a cause of Presumption, and vain hope to impenitent Sinners.

And now as to the *Athanasian Creed*, it should be expung'd or disus'd, for it can't be so explain'd as to be consistent with Truth, or with it's self-contradictions.

It begins and ends with a horrible Denunciation without exception, and if it meant otherwise, it should have plainly told its meaning, and not leave it unexplain'd, to confound Mens Faith, and perplex their Minds, nor be made a Plea for Papists to boast that none can be Sav'd but within the Pale of the Church of *Rome*, and some of the Church of *England* say so of their Church, and many rigid Dissenters of all denominations, think themselves and their Sect, the only favourites of God, and that all the rest of Mankind will be damn'd to Hell, and endure Eternal Torment, and they quote Texts for it, that rightly taken condemn them *Jer. iii. 14. Mat. 24. 22. — I. Pet. iv. 17. 18. 19. contra Mat. xi. 20. to 24. Heb. viii. 10. 11. 12.* If the *Creed* is explain'd in some large Commentaries, few of many thousands of People can buy them, or have time to read them; nay those Commentaries condemn the reading of it unexplain'd, as wanting Explanation, and I have lived long, and never heard one Sermon Preach'd on that Subject, but have lately read Dr. *Horbery's* Sermon Preach'd on Trinity Sabbath 1749, the Title of which condemns both him and the *Creed*, by pretending to defend

B

the

the use of a *Creed* unexplain'd, that wants explaining, and which he says in the tenth line of his Sermon, should not be repeated without understanding it, and if not, then should never be read without explaining it, and his whole Sermon condemns the *Creed*, as I have to shew at large, but shall only mention here that he says Page 11. that the word *incomprehensible* does not convey a true meaning of the *Creed*, and that condemns the reading of it unexplain'd, and Page 19. his Notation of the Commissioners in 1689 condemns it by saying the condemning Clauses are to be understood as relating only to those who obstinately deny the Substance of the Christian Religion, but the *Creed* expressly says otherwise, and therefore ought not to be read, and Mr. *Wheatly* that he quotes says that tho' the whole Deity could not Die, a God did Die, which is Blasphemy.

AND who can take that *Creed* in any other Sense than the Words plainly express—*Whosoever* &c. without any exception, and it is in vain to say as he does, it does not mean &c. but tho' to doubt of future Good is a proper Speech, to doubt or be without doubt of Perishing everlastingly is absurd, and the word *Everlasting* is indeterminate, being oft us'd for a long Era of Time predetermin'd by God, but unknown to us, and not to allude to Eternity. And who can believe the Author of that *Creed* means not as the Papists &c. do, and who can otherwise understand it.

AND now after saying the Catholick Faith is to worship one God in Trinity, and Trinity in Unity neither confounding the Persons, nor dividing the Substance, he does both, as plainly as Words can
express

express it; but first we must observe that the Son and holy Spirit are not personally equal to the Father, in their distinct Personalities, yet by his Donation, and Communication of his Essence, and communicable Attributes, they are in and with him in Unity the one true and only Deity, but this does not entitle each Person to be a God, or God by himself, as he says, 'for as they are but one God, they can't be three Gods, and so not each a God, or if it was possible for each to be a God by himself, it must unavoidably divide and separate the Trinity and Deity, as plainly and fully as Words can express it. And it may as well be said that the three Persons are but one Person, as that each Person is a God by himself, and yet they are not three Gods but one God; or that the three prime Faculties in Man that is God's Image, are three Men, and but one Man. No Words can be found to make a more plain and express contradiction.

NOR is there any Text of Scripture that is not inverted, and perverted in Translating that says that the Son of God is God and Man; and to say that he was made Man, as *John i. 14. contra Verse 31.* is to make the Divine Nature a Creature, and make Immutability change, and Immortality die, which is Impossible.

The rest of the *Creed* I have partly answer'd in speaking of the *Nicene Creed*, and leave the final Solution to the following Tractate on the Trinity, but must add here to these Preliminaries that this *Creed* plainly says that God in Christ suffer'd Death &c. and as this is impossible and impious, and contradictory, so are his three Eternals, &c. being but one Eternal, &c. for if but one Eternal, &c. they

can't be three Eternals, &c.—But tho' they are not Personally three Gods they are Personally three Eternals, as by God the Father's Eternal communication, they are Essentially coeval, and coeternal, in and with him, and they are three in all things, except being three Gods, if they were not, they must be imperfections, and not Personalities, but meer nominal Phantoms.

AND now before I insert the Treatise on the Trinity, I will here by way of Comparison, offer a short *Creed* for daily use, and an enlargement for Sabbath Days, and a Paraphras'd *Creed* for some extraordinary Solemnities.

A CREED, or brief Profession of Faith in G O D.

“ **I** BELIEVE in God the Father, and the Son,
“ and the Holy Spirit, One only true and E-
“ ternal God.

“ THE Father only of himself, the Son of the Fa-
“ ther alone, and the holy Spirit of the Father and
“ the Son——Three Personalities in one immutable
“ Essence, and united Deity.

“ OF infinite Wisdom, Power and Goodness.
“ The Creator, Preserver, Lord and Governor of
“ all things, the Saviour, Redeemer and Sanctifier
“ of Mankind from Death to Eternal life——Con-
“ ditionally to true Repentance, and true Faith and
“ Obedience, and not unexceptionally, to wilful In-
“ fidels, and impenitent Sinners.

“ I believe the Son of God took upon him the
“ Office of Angels *Gen. Chap. 18. Isaiah lxiii. 9.*
“ *Mal.*

‘ *Mal.* iii. 1. and the Nature of Man, and by both
 ‘ to restore all things in some Degree that are in
 ‘ Heaven and Earth, *Acts* iii. 21. *Eph.* i. 10. *Col.*
 ‘ i. 20. *Phil.* ii 10. 11. and that without any change
 ‘ in his Divine Nature, his human Nature was by
 ‘ the Power of God the Father thro’ the Operation
 ‘ of the Holy Spirit, conceiv’d and born of a pure
 ‘ Virgin, without any instrumental Act of a Man,
 ‘ and his carnal Body suffer’d Death for all Men,
 ‘ that are not impenitent in Sin, and it was buried
 ‘ in the Grave, and his human Soul descended into
 ‘ Hell, to save our Souls from Hell, and redeem
 ‘ our Bodies from the Grave, and the third day he
 ‘ arose in his human Soul and Body from Hell and
 ‘ the Grave, and ascended to Heaven, where his
 ‘ human Nature is exalted above every Creature,
 ‘ being united with the Divine Nature, in the Per-
 ‘ son of God’s Eternal Son, whose Divine Nature
 ‘ is in, and with the Father and the Holy Spirit,
 ‘ enthron’d in and with the Majesty and glory of
 ‘ God, in the boundless Heaven of Heavens.

‘ I Believe God’s continual Court of Judgment is
 ‘ ever exercis’d and executed on Angels, *Job* iv. 18.
 ‘ *Jude Verse* 1. 6. 9. *Zec.* iii. 1. 2. *Mat.* viii. 29.
 ‘ and on Man’s Conscience in this Life, and on his
 ‘ Soul at his Body’s Death, for his offences against
 ‘ God, and on his whole Man at the last Day of
 ‘ this World, and then all Mankind shall meet to-
 ‘ gether, and implead one another, for their inter-
 ‘ pass’d Trespases; when Christ the Eternal Son
 ‘ of God will visibly appear in glory and power to
 ‘ all Men, to Judge the Living and the Dead rais’d
 ‘ to Life, and reward every one according to his
 ‘ Works, Good or Evil, and will pardon all true
 Penitents,

“ Penitents, and with the Righteous receive them
 “ to Eternal Life in Heaven, but in different degrees
 “ of Honour and Happiness *Luke xii. 32. Dan. xii.*
 “ 2. 3. and the impenitent will suffer a second Death
 “ of Soul and Body in Hell Torments *Rev. xxi. 8.*
 “ till they have paid the last Mite *Mat. v. 26.* or
 “ till that last Enemy shall be destroy’d *I. Cor. xv.*
 “ 26. and then tho’ releas’d from Pain they will be
 “ in a contemptible State, compar’d with the glory
 “ of the Blessed Saints in Heaven, *Dan. xii. 2. 3.*
 “ and that will be an Eternal Punishment *Mat. xxv.*
 “ 46. but being releas’d from Pain, they will con-
 “ fess the Justice and Mercy of God, and be hum-
 “ bly thankful to the Saviour or Redeemer of the
 “ Blessed, and the deliverer of the Damn’d from
 “ the second Death *Luke iv. 18. Eph. iv. 8.* and in
 “ God’s universal Church, I believe the Communi-
 “ on of Saints, and the enjoyment of happy Life
 “ and Light Eternal of all the Blessed in Heaven in
 “ God’s Kingdom of glory. *Amen. Acts iii. 21.*
 “ *Eph. i. 10. Col. i. 20. Phil. i. 10. 11. Rev. xxi.*
 “ 1. 4.

Or the following Short C R E E D.

‘ **I** BELIEVE in God, the Father, the Son, and
 ‘ the Holy Ghost, the Eternal, Coeval, Blef-
 ‘ sed and Glorious Trinity of Persons in Unity of
 ‘ the one infinitely Wise and Good, and only living
 ‘ and true Deity; the Almighty Creator, Preserver,
 ‘ and Governor of the Boundless Heaven of Hea-
 ‘ vens, and of all the Heavens, Spheres, Worlds, or
 ‘ Orbs of Light and Dark, contain’d in Immensity,
 ‘ of which our Terrignaqueous Orb, or World, and
 ‘ Habitation is one; the Maker of Angels and Men,
 ‘ and of all created Beings and Things, the Saviour,
 ‘ Re-

‘ Redeemer, Sanctifier, Comforter, and Happiness of Mankind.

‘ I believe the Eternal Son of God, our Lord, Jesus Christ, was made manifest in Man, and united the Divine and Human Nature in his Person, being conceived by the Holy Ghost, and born as Man, of a pure Virgin, and was tempted by the Devil, and distress’d by Sorrow and Poverty, yet liv’d without Sin; and suffer’d for our Sins, great Misery and Want, Anguish and Trouble, and was our example of Patience and Fortitude, and all Virtues, Righteousness and Holiness; and his Human Body dy’d by Crucifixion, a Death of Ignominy, and inconceivable torturting Pain, and was buried in the Grave, and his human Soul descended to Hell, be an Expiatory-Offering, and Sacrifice for our Transgressions; and aided by his Divine Nature to begin his Conquest of the Devil, which he will accomplish in God’s due Time; The third Day, he, by his Divine Power, reviv’d his human Body from Death, and rais’d it from the Grave, and ascended to Heaven, where he is our Mediator; and his divine Nature (which in some Respects was in a State of Humility) is reinstated, and enthron’d with God the Father, and the Holy Ghost (our Intercessor with God) as a Trinity in Unity.

‘ I believe that God holds a continual Court of Conscience in every Man, in this Life; and a particular Audit of every Man’s intellectual, spiritual, immortal Soul, at his mortal Body’s Death; when it will be judg’d for his Sins against God, and be immediately either receiv’d to Heaven and Happiness, or be doom’d to Torments in Hell.

‘ And

And I believe that at the last Day of this World, all Men's dead Bodies will be reviv'd, and rais'd from the Grave, and refin'd to Spirit, and re-united with their Souls, in one spiritual Body, and the Living be instantly chang'd to Bodies pure, spiritual and intellectual.

And I believe that God will then hold his final Tribunal over Angels and Men, in the Person of his Eternal Son our LORD; who will then descend from Heaven to his central Seat of Judgment, at which all Men must appear, and implead each other, and the fallen Angels too; and both will then receive heir final Sentence, and Mankind either be received, or confirm'd and finally consummated in the Eternal Joys of Heaven; or condemn'd to the second Death and Darknes in Hell, *with the Devil*; 'til that last Enemy is destroy'd, and every one will be fully Rewarded, according to their Works, *Good or Evil*.

And I believe God's true universal Church enjoys a happy Communion, as Saints on Earth, in Christian Love, and Tranquility of Mind, tho' in worldly Tribulation; and in Heaven in Eternal Life and Light, in the Consummation of their Joy and Bliss, in uninterrupted Happiness, and never ending Felicity. *Amen.*

*The C R E E D Enlarg'd, to be R E A D on
S A B B A T H - D A Y S.*

I Believe in God the Father, and in the Son, and in the Holy Ghost, who being of, in, and with the Self-existent Father, essentially and immutably, as a Trinity in Unity, are and is, the only one Eternal, living and true God; of infinite Wisdom, Power

er

er and Goodness; the Creator, Preserver, and Governor of Heaven and Earth, and all Things in them. The Saviour, Redeemer, Sanctifier, Comforter, and final Happiness of Mankind; whose Mercy is over all his Works, and his Goodness extends to every Creature.

‘ And I believe the Son of God our Lord Jesus Christ, took upon him the Office of Angels, and the Nature of Man, being of God the Father by the Holy Ghost, and born of a pure Virgin, and liv’d on Earth as Man, in Innocence and Holiness of Life, as our Teacher, Pattern, and Example of Life, and in his human Nature suffer’d in Life, and in Death for the Sins of Mankind; being persecuted and cruelly crucify’d, dead and bury’d, and he descended into Hell; the third Day he arose from the Dead, and ascended to Heaven, and his divine Nature (which ever was in Glory, tho’ for a Time invalid in human Nature, in a central Union, in which only an infinite Nature could unite with a finite Nature) was at his Ascension receiv’d in some manner, as if reinstated in the Glory of the Father with the Holy Ghost, in the Unity of the Deity, when his human Nature was exalted above every Creature, and inseparably reunited with his divine Person; but without any change of Nature, except of his human Body from Flesh to Spirit.

I believe also that God holds a continual Court of Conscience in every Man in this Life, by which he is either unavoidably accus’d, and in part punish’d, or excus’d and comforted by an intellectual Assurance, or well grounded hope of God’s Favour. And that God keeps a continual Audit, at which every Man’s Soul at his Body’s Death, appears in God’s visible Presence, to answer for all his Offences

C

against

against God, or to be absolv'd if a true Penitent, and so will be receiv'd to Heaven; or if Impenitent be sent to Hell, to suffer for his Sins. And that the last Day of this World, God will in the Person of his eternal Son, our Lord Jesus Christ, execute his final Judgment on Angels, and on all Men living, and on all whose dead Bodies will be then rais'd to Life, and be re-united with their Souls, when all must appear together at that final Tribunal, and implead each other for their interpas'd Trespases, and then receive their final Sentences of consummate Happiness in Heaven; or be doom'd to the second Death of their whole Being in Hell Torments, and when that last Enemy shall be destroy'd, will suffer some Degrees of Everlasting Punishment, being fix'd in a low State from which they can never rise to the Dignity and Happiness of the Saints in Glory.

But I believe God grants Remission of Sins to all true Penitents, without any Recompence made by them to Him, but he requires Restitution to all their Fellow Creatures as far as they are able, and in Mercy forgives the rest, and requires them to forgive one another, as they expect to be forgiven, thro' God the Father's paternal Love, and the Mediation and Merits of Christ our Lord, and the Intercession of the Holy Spirit, in the Restoration of all in some Degree, and the high Advancement of the Saints in Glory.

All this I believe of God, and of his Rewarding all according to the good or ill Use of their Free-will, in good or evil Works, or as they have obey'd or disobey'd God's Commands for their Good. And in God's Universal Church, I believe the Communion of Saints; and the Enjoyment of happy
Life,

Life, and Light eternal of all the Blessed in Heaven,
in God's Kingdom of Glory, *Amen. Acts iii. 21.*
Eph. i. 10. Col. i. 20. Phil. i. 10. 11. Rev. xxi. 1.
4.

A Paraphrase on the *C R E E D*,

*To be read on Days of extraordinary Solemnities ; On
Christ's Birth, Resurrection and Ascension to
Heaven, and on Trinity-Sabbath, and on Days of
Thanksgiving for Temporal Blessings ; The Plenty
of ripe Summer Fruits, and End of Harvest, and
storing our Granaries with Autumnal Producti-
ons, for our comfortable sustaining in the Winter.*

* **I** Believe the certain and real Being of One Eter-
nal, Self-existent, Self-subsistent, Self-sufficient,
and All-Sufficient Essence; which is a Spiritual Body
of most solid Substance and most Glorious Form.
1 Cor. xv. 40. 44. Col. ii. 9. Phil. ii. 6. of un-creat-

* A necessary Explanation to the Unlearned of the above
Terms. Eternal is without Beginning Interval or End ; Self-
Existent of Himself alone, and not of nothing, or of, or from
any other Being ; Essence is the entire Being of a Spiritual
Nature, Spiritual Substance is it's manner of Being, as entire-
ly Spiritual. Immense boundless, and not to be measur'd,
Infinite not to be defin'd, Indivisible, undividable and in-
separable, Impromiscuous or Incomissible, unmix'd, Incon-
tamine not pollutable, or defilable, Innocuous neither doing
nor suffering hurt. Imarcessible uncorruptable. Imutable
unchangeable. Immortal never dying. Impervious not to
pass'd thro'. Impenetrable not to be pierc'd or pried into.
Pervading is being in and thro' all Things, and all Things
are of GOD, but nothing can pervade or pass thro' him, for he
incomprehensibly comprehends all Things, and can't be com-
priz'd by any Thing, nor can be stopt, let, or hinder'd, mc-
lest, or prevented, or have any Interference by, or from
any Thing.

ed Nature; entirely independent, and a most perfect Being; Immense, Infinite and Indefinite, Indivisible, Impromiscuous, or Incomissible; most Holy, pure and Incontaminate, Innocuous, Immarcessible, Imutable and Immortal; Impervious and Impenetrable; Penetrating and Pevading all and each Thing, comprehending All, and centering in every Thing; not to be compriz'd, interfer'd with, or pervaded by any Thing, but must needs be incomprehensible to finite Creatures, tho' sufficiently known to rational Beings (especially in their final Perfection;) to be the Primordial Cause of all Being, and so is the Father of all Being, and most properly styl'd God the Father.

Who being Eternally prolifick active and productive, he did of his own Eternal, immense, immortal, immutable, and indivisible Essence, Eternally generate his principal Production, who is therefore most properly styl'd his only generated SON, (as not created) who is holy, immutable, indivisible, immortal, perfect, and eternal, and our Lord.

And of the same eternal, immense, immortal, immutable, and indivisible Essence, the eternal uncreated, immense, immutable, indivisible, perfect and immortal holy Spirit, is the eternal Production of GOD the Father and the Son, by like internal Emanation.

And by God the Father's eternal and internal Emanation and Communication of his Essence, and his holy communicable Attributes to the Son and to the holy Spirit, they are, by, in, and with him, the ever blessed, happy, eternal, coeval, uncreated, undivided, holy and glorious Trinity of Personalities in the inseparable Unity of Essence of the One God, and only true and ever living Deity.

Who

Who are, and is, the infinitely wise, infinitely good, and Omnipotent God and Father of all created Beings and Things, as being the Primordial, mediate, immediate, and joynt prolifick Efficient, and productive Cause of all Creation; the Creator, Preserver, and Sustainer of all; ever Omnipresent, * Omnipercipient, Omniscient, Omniaudient, and the Prescient, ordinant and pre-ordinant Director, and the Universal sole Sovereign Lord, and supreme Governor of all, *viz.* of the Heaven of Heavens which is immensity, eternally, and of Temporary and finite Heavens or Spheres, and all Orbs in them. And of our Terrignaqueous Orb and Habitation, and of all the Infinite gradual Variety, of the whole Creation, spiritual and visible to spiritual Creatures, tho' now invisible to us, and of Elemental Natures visible to our present Sight; of all Things in our World, and in the boundless Immensity, the universal World, containing all created Things.

But tho' the Trinity in Unity are of the same indivisible and immutable Essence, and the only One true God; some especial Attributes are necessarily peculiar to each Person in the Trinity, distinct and relative: In which a Personal Super-eminence appears in God the Father, who only being Self-Existent, and primordially productive is implicately call'd God. And as the Son and the Holy Spirit are of his indivisible and immutable Essence, and Power communicated, so they are imply'd to be, and really are, by in and with the Father, God over all blessed for ever.

The Terms from this Mark * Mean All-seeing, All-knowing, Fore-knowing, All-hearing, and Understanding, Ordaining, and Pre-ordaining all Things.

Altho'

Altho' God is, and needs must be, incomprehensible, in his eternal and immense Being, and his infinite Wisdom, Power and Goodness, &c. yet he is, and will be sufficiently, delightfully, and satisfactorily known to all rational Creatures; and so now is, and in due Time, will be sufficiently understood by us, and so will be all his wondrous, beautiful, and glorious Works, and his good Providence; and in the Knowledge and Enjoyment of both, our ultimate Happiness will be finally complete.

I believe that God created Angels, and their Habitations, before he created Man, and both of them rational Creatures, capable of knowing him, and being happy in the Knowledge of him; and for their good, he necessarily and graciously endu'd them with the Power, and noble faculty of Free-Will in general, but subject to his All-wise and beneficent Controle; which he exercises, in some particular Instances, always for their present, or future Good. And tho' now he is invisible to Elemental Sight, I believe he is visible to the Holy Spiritual Angels, and to glorify'd Saints, who are Spiritual in Heaven, and will be visible to us in the Life to come.

And I believe that God reveal'd and made himself known to our Primogenitors and common Parents, *Adam* and *Eve*, at their Creation, by a glorious Appearance, in a Form and Figure visible and suitable to Man's Nature and Perception; and taught them the Art and use of Speech for their social Conversation, and instructed them in all Things necessary for them to know, believe, forbear and do, for their sustaining Safety and Happiness; and gave them Laws for their Good only, and therefore
kindly

kindly commanded their Obedience of them, and most justly made their Disobedience penal.

I believe God's predestinate Decrees in Creation are absolute, as to the Creature's Natures, in his Designation ; which shall be Angels or Men, or inferior Creatures.

But with respect to the Decrees of Free-will, which he necessarily gives them, suitable to their several Natures ; and to the Laws which he gives to his rational Creatures for their Good, his pre-ordinate Decrees are Conditional, and proportion'd to their good or ill use of their free Will, in obeying or disobeying his Commands, and to be rewarded or punished according to their Works ; in which, God's foreknowledge lays no necessity on their Will or Acts ; but he super-adds his free Grace, to enable them to do well, if they will make a right Use of it ; and in whatever he thinks fit to controule their Will, it is for their present or future Good. He lays no unavoidable necessity on them, nor hardens any Men's Hearts, but for their Punishment, after they have obstinately harden'd them in Wickedness, by their continual Disobedience of his Commands.

And I believe that some of the Angels, by the ill Use of their free Will, and by their Disobedience of God's Laws made for their Good (as he made all Things good, and to tend to, and end in good) they fell from their first Dignity and Happiness, and became Devils, and were by God's Justice, condemn'd to Torments in themselves and their Consciences, and from which, they can in no Place be free, whether in Hell, or the Air, or the Earth, and it's Atmospher, to which, they are alternately confin'd, till their final Condemnation to the second Death ; but every Place is a sort of Hell, where
Torments

Torments unavoidable, are inflicted as Punishments, and the Time of suffering indeterminate to the Sufferers.

But as to Opinion, some Men think that *Job* i. 6. *Mat.* viii. 31, 32. *John* xiv. 30. *Eph.* ii. 2. *Jude* ver. 6. *Rev.* xx. 7. and ver. 1. 10. 10. and *Mat.* iv. 1. 10. 11. seems to mean some Intervals, Respites, and Abbreviations of Torments; but some short Glimpses of God's Glory, and of the Felicity of other Creatures, may increase their Woes, by sometimes having fresh Prospects of what they have lost, and never can regain; and Returns of long Pain after short Intervals, are oft more accute and intense, of which to determine absolutely, is no necessary Article of Faith.

I believe that the Chief, and all the fallen Angels by their Fall grew Evil and Malicious (and it not answering the End of God's good Providence to destroy them) and they necessarily retaining the Use of their free Will, and envying Man's Happiness, the chief Devil, by false Pretences and Lies, deceiv'd, tempted, deluded, and seduced *Eve*, and by her *Adam*, to the ill Use of their free Will, and to the Disobedience of God's Commands, and Laws made for their Good; by which also they fell from their first happy State of Being; and from being Good they became prone to do Evil, and liable as their just Punishment, to suffer evil Pain, and Death, of their Bodies; and their Souls liable to the stings of Conscience, and the Pains of Hell, with the Devils, for believing them rather than God's Truth. And as all Mankind descended from them by successive Generation (tho' not guilty of their Sin, as being the Effect produc'd and not the Cause) all are of natural Consequence, involv'd in their lapsed State and Condition, prone to do Evil, and liable to suffer
Evil

Evil and Punishment, in Estate, Mind, Body and Conscience; Death and Hell for our own Sins and Impenitence only, or for causing or being made Partakers of other Men's Sins; but by a true Repentance, and a true Faith in Christ's Merits, we may regain the Favour of God, and escape his eternal Judgment, as we hope, and may believe our first Parents did, by accepting God's Promises on his gracious Terms *Gen. iii. 15.* which doubtless was at large, and in a very particular Manner explain'd to *Adam* and *Eve*, to relate to Man's Redemption to Life eternal, and not reveal'd to *Job* chap. xix. 25. 26. 27. but spoke as an Act of his Faith in God's Promise to *Adam*, successively taught in succeeding Generations, and known to all true Believers who retain'd the Knowledge of God, and true Religion and were not grown Infidels as *Rom. i. 28.*

And I believe it was pre-ordain'd by God (who made all Things very good,) to bring a greater Good out of Evil, but not so as to suffer the Guilty Impenitent to escape due Punishment: And that God's eternal SON (to restore the fallen Creation in some Degree, and in some Degree to exalt some of the fallen Part of Creation) took upon him the Office of Angels, and the Nature of Man; and to compleat the whole Work of God, mysteriously united the divine and human Nature in his Person, and so made God manifest in Man (in the Flesh and Spirit, Soul and Body) but without any Change in the Divine or human Nature, so that tho' a real Union was made, the human Nature only was born, suffer'd, and dy'd, being conceiv'd of God the Father; thro' the eternal Son, and by the holy Spirit, and in due time, as Man (and in that distinct Nature) was born of a pure Virgin (in a higher Sense than as

Adam was made without a Woman, and *Eve* of him) and to distinguish the Divine and human Nature, he was call'd *Emanuel*, and Jesus Christ our most blessed Lord and Saviour, and Redeemer, who tho' he shew'd his Divine Power in many miraculous Acts, and Effects, yet he liv'd on Earth in his human Nature, a poor despis'd and sorrowful Life, in Want and Distress, in our present State of Tryal bearing our Infirmities, and being liable to Temptations, which he over came without Sin (tho' left free as Man to act, and no otherwise supported in his human Acts by Divine Power, than we are by God's Grace, thro' the holy Spirit): And he liv'd as our excellent Example, in Holiness and Righteousness, and every Virtue, Meekness, Patience, Humility, Fortitude and Contentment under all Afflictions and Sufferings; and under the Weight of all our Sins, he felt an Agony of Mind inconceivable to us; and his human Body dy'd on the Cross, a painful and ignominious Death, for our Iniquities, and to save us from Damnation, and was buried in the Grave, in the Earth, and his human Soul descended to Hell, to be an Offering and a Sacrifice for Man's Transgressions. And being aided and supported, by his Divine Power, to begin his Conquest over Hell and Death, and of both infernal and incarnate Devils; which he will accomplish in God's due time, and in some sort effect a Restoration of all Things. From Hell he return'd to Earth on the third Day after his human Body's Death, and then reviv'd it from Death and rais'd it from the Grave, and re-united it with his human Soul, and made the Union of his Soul and Body inseparable; and from Earth, he ascended to Heaven where his Divine Nature is reinstated, and enthron'd high in the Glory of

of God the Father, with the holy Spirit; and his human Nature is exalted above all Creatures; by all which, he has compleated the Salvation and Redemption of Mankind, which will be clearly reveal'd to, and known in due time by the Blessed, as he receives them to Glory in Heaven; so that by Faith, and true Repentance of our Faults, we may thro' Christ's Merits, obtain the Remission of our Sins, and Life eternal; in Consummate Happiness. And he is our blessed Mediator, and the holy Spirit with him, is our gracious Intercessor in Heaven, in their distinct Personalities, apply'd to God essentially, as the Trinity in Unity of the Deity; and the holy Spirit is our Guide, Sanctifier, and Comforter on Earth, in our present State of Tryal and Probation.

I believe that God holds three Courts of Judicature with Respect to Man; the first a continual Court of Conscience, seated in every Man's Soul in this Life, and from whence, none can escape, and by which every Man ought to judge himself, to prevent his future eternal Condemnation.

And at the Second continual Audit, every Man's intellectual, spiritual, and immortal Soul, at his mortal Body's Death, does instantly appear before God's awful visible Majesty, to answer for his Acts and Deeds in this Life done, with Respect to Offences against God; and if he was good and penitent for his Sins, he will, thro' Christ's Merits, be readily receiv'd to Heaven and Happiness; or if wicked and impenitent, will be doom'd to Hell Torments for his Disobedience of God's Commands; for tho' Christ's Merits are sufficient for Man's Redemption, yet as God's Covenant with Man was conditional, so are the Terms of his Re-

demption conditional to Faith and Repentance, and future Obedience, as the only Proof of true Faith.

And God in Christ his eternal Son, will hold his third and General Tribunal, at the End of this present World, when all Men's dead Bodies will by God's Power, be reviv'd and rais'd from the Grave, and be spiritualiz'd and re-united with their Souls, and the Living be instantly chang'd to spiritual Bodies, and all appear together, to confront, and accuse their spiritual Enemies, the fall'n Angels, who will then have their final Condemnation; and the blessed Saints, under Christ the supream Judge, will, as an inferior Court of Judicature, in some Cases, judge the fall'n Angels, and the wicked Worshippers of the Devil, ironically call'd the God of this World, and it's fading Vanities 2 Cor. iv. 4. 1 Cor. ii. 3. Rev. xx. 4. chap. xvii. 16. and all Mankind are then, as well as at their Bodies Death to be try'd, either by the Evidence of their Light of Nature, or the Remains of God's original Law reveal'd to *Adam*, and known to them; or by God's Law re-promulg'd to, and by *Moses*; or by the Gospel of Jesus Christ our Lord, according to each Man's possible Knowledge, and no Man to be condemn'd for Incapacity, or unavoidable Ignorance; and all must then acknowledge all good Offices done by all, and social Benefits receiv'd from Mankind; and implead each other for their interpass'd Trespases against one another in this Life; and then to receive their final Sentence of *Come ye blessed to eternal Life, in perfect bliss Celestial*; or, *Go ye damn'd into the Second Death of Soul and Body in Hell, to be tormented as your Sins deserve*; when the Blessed will be eternally fix'd in their consummate State of Joy and Bliss, without Interruption, or Intermision or

End,

End. And the Damn'd, when releas'd from their long and terrible Torments, will be fix'd in a low and contemptible State without End, expell'd from the beatifick Vision of God's Glory, and excluded from the happy State of the Blessed; which will be a very great and eternal Punishment, from which they can never hope to be releas'd or advanc'd. And most dreadful of all will be the final Punishment of the Apostate Angels, far greater, and more despicable than the worst of Mankind.

But tho' God's eternal Judgments are not limited, woe be to the Presumptuous, for they who Sin that Grace may abound *Rom. vi. 1.* will have a double Portion of Torment *Rev. xviii. 6. chap. xxi. 8.*

And if this vast Difference of Man's final State will not deter Men from Sin, and encourage Men to Holiness, neither will the Dread of eternal Torment do it, as being contrary to God's Attributes, and to the holy Scriptures in their true Sense, agreeing with that infallible Test of Truth; and what is contrary to it ought not to be believed, nor can be fully believ'd *Luke xvi. 31.* and so is the Cause of Infidelity and Wickedness.

I believe that God's Universal Church, Militant on Earth, enjoys a holy Communion in Faith and Christian Love, in social Duties, and in the Participation of holy Offices and Sacraments, in the Peace of God, and in Tranquility of Mind, tho' in worldly Tribulation; and it will at the last be Christ's Church Triumphant in Heaven, in which the Saints will have a most perfect and joyous Communion, and join in Consort with the happy heavenly Choir of holy Angels, and will in the most rapturous Joy and Delight, ever humbly and gratefully sing God's glorious Praise to all Eternity.

And

And lastly, I believe that these Divine Truths were not, nor could be clearly known by the Light of Man's Nature, but as it is evidenc'd by God's holy Attributes, were most certainly reveal'd by God to Man in a Manner supernatural to our Nature, tho' not to God; first by a Similitude of some Form that is visible, and a Voice suitable to Man's Nature, promulg'd to *Adam*, and taught by him to all Men *Col. i. 23.* and when forgot were afterwards repeated and repromulg'd to the Patriarchs and Prophets, and finally by our Lord and Saviour, and by the holy Spirit to the Apostles, and by them to all Mankind; so that Man is without Excuse for Ignorance; and if wilfully Ignorant, he has nothing to plead for Mercy. But the want of Means, or Capacity, will not be lay'd to any Man's charge.

And all God's reveal'd Will and Laws to Man, which imply and include all these Articles of Faith, and all that he requires of us to know, and to believe, and practise, are faithfully recorded, and by God's wonderful Providence, are preserv'd in the holy Scriptures of Truth; and are by the Guidance of the holy Spirit rightly understood by Man's Reason, apply'd to God's Self evident Attributes, which are an unerring Explanation, and the only infallible Test of all religious Truth: Which plainly shews that our Faith being prov'd true, by our Obedience to all God's holy Laws, our good Works will be graciously Rewarded, and so do tend to, and will end in our final Good; not for our own Merits, as all our Sufficiency is of God, and our Deficiency in the Use of the Faculties and Powers which God has given us, very great, so that all our Dependance is on the alone Merits of our Blessed Lord and Saviour Jesus Christ; for whose all powerful Merits, and
prevalent

prevalent Mediation; and for the boundless Love of God the Father, and the Blessed and effectual Sanctification of the holy Spirit, let us be most humbly thankful: And to whom, to the holy blessed, and glorious Trinity in Unity of the Deity, be most humbly ascribed, all Glory, Honour, Wildom, Power, Majesty and Dominion; and to him be ever render'd, all Adoration and Reverence, Homage and Obedience, Blessing, Thanksgiving and Praise Eternally. *Amen.*

All Glory be to God the Father, and to the Son, and to the holy Ghost, the ever blessed Trinity in Unity of the Deity.

As it was from all Eternity, throughout Immen-
sity, is now, and ever will be Eternally. *Amen.*

N. B. As it was in the Beginning is improper to an Eternal Being; and the Term *will be &c.* is an act of Faith, but *shall be*, looks like a sort of Command.

N. B. As for those Texts of Scripture that seem to denounce eternal Torment, they are not well explain'd in translating; but God's Attributes of Foreknowledge, and pre-ordaining all Things for the Good of all his Creatures, and his infinite Mercy declare the Contrary *James* ii. 13. chap. iii. 17. *1 Pet.* i. 3. 4. 5. *Jude* ver. 17. 22. 23. *Luke* i. 77. 78. 79. *Rom.* xi. 32. to 36. *Heb.* viii. 11. 12. *Rev.* xxi. 1. to 5. *Phil.* ii. 10. 11. And *Mat.* xxv. 41. and *Mark* ix. 42. 49. 50. explain ver. 43. to 48. and shew that being cast into Hell does not mean being eternally tormented in it, or feeling the never dying Worm, but till they have suffer'd as their Sins and final Impenitence deserves *Mat.* v. 26. nor do *Jude* ver. 9. mean eternally suffering the Vengeance of eternal Fire, as *Mat.* x. 15. chap. xi. 24. *Luke* x. 12. shew,

shew, for who can dwell with everlasting Burnings, and not be devour'd and cease to have any sensible Being or Life *Isai. xxxiii. 14.* but be reduc'd to Ashes and Dust, for the second Death is not a Death of Insensibility, as the Body's Death is in the Grave, but to live in insuperable Torment, and it is a Death of Separation from God by Sin, but not Eternally *1 Cor. xv. 54. to 58.*

I know the Assertors of eternal Torments say that all Things are possible to God's Power, and that to satisfy God's Justice, he can and will, make the Damn'd eternally suffer Torment in Hell, without being consum'd to Ashes, or to an Insensibility. But they must think God as malignant, and inveterate, and implacable as themselves are *Psal. l. 21.* who say that eternal Torment is not sufficient to satisfy Infinite Justice, and eternal Judgment of God.

But tho' all Things are possible to God's Power to effect, if not contrary to his Wisdom and Goodness and Mercy, consider'd with his Fore-knowledge and Pre-ordination, yet by his immutable Attributes of infinite Wisdom, Goodness, and Mercy, it is impossible for him to act, or do any Thing that is contrary to them *Heb. vi. 18, 19, 20.* God's Justice does not exclude his Mercy, but Mercy glories over Justice *James ii. 13.* But if by God's Mercy, Men grow presumptuous, and Sin that Grace may abound, *Rom. vi. 1. to 6.* he must expect a double suffering of Torment, both in the most intense Degree, and time of Duration *Rev. xviii. 6. 7.* and then be for ever in a contemptible State, compar'd with the Saints, in Glory, Honour and Happiness.

As to the Trinity, it is declar'd *Gen. i. 1. 2. ver. 26. chap. ii. 4.* and in many Patriarchal Texts, and in the *Psalms* and *Prophets*, and in *Mat. xxviii. 19. 1 John v. 7. 1 Cor. viii. 4. 6. chap. xii. 11.* and God's infinite Mercy and Justice *Col. i. 12. to 20. Acts iii. 21. Eph. i. 10. Rev. xxi. 1. to 5. ver. 8. Mat. ii. 4. 51. chap. xxv. 46. Dan. xii. 2. 3. 1 Cor. xv. 26. Rev. i. 7. chap. iv. 11. chap. v. 13. 14. Mat. xxiii. 39. Psal. ii. 10. 11.*

And if the true Medium *Mat. xxviii. 19. and 1 John v. 7. and 1 Cor. viii. 4. 6. chap. xi. 12.* will not make them avoid the Error of Trietheism, and convince the Antitrinitarians; they must perish in their Errors; for all the Texts they quote to support their Errors, condemn them, as I shall shew at large in the Treatise on the Trinity.

POSTSCRIPT:

Or, a Summary of the whole TRACT:

I Know the Authors and Abettors of Baptism for the Remission of Sins, lay their Stress on *Eph.* iv. 5. and chap. v. 6. But chap. iv. 5. means not Terrestrial Water, but as chap. v. 26. plainly means Spiritual Baptism by Sanctification of the holy Spirit, and washing and cleansing by the Water of Christ the Word, as *John* i. 1. chap. iv. 10. 13, 14. chap. vii. 37. 38. 39. All effectual Baptism is Spiritual, and River Water but a figurative Ceremony, *1 Pet.* iii. 21. it is the Spirit that inspires to a good Conscience, that is to all that is good and acceptable to GOD.

And Christ baptiz'd with the Spirit only *John* i. 33. and not with Water chap. iv. 2. and St. *Paul* baptiz'd not with Water except a few in the absence of Inferiors, *1 Cor.* i. 14. 16. so that *John* iv. 2. means not the Apostles but inferior Disciples, and *Acts* x. 4, 8. *Peter* did not baptize with Water, but commanded his Attendants ver. 23, 45. to do it ver. 48. But *Peter's* Baptism was spiritual and effectual, by their Faith in Christ, and they were baptiz'd with the holy Ghost by their Faith in his Preaching without Water ver. 43. 44. And so was Christ's Baptism effectual without Water *Mat.* xix. 14. and he declar'd chap. xviii. 3. 10. that Infants were Members of the Kingdom of Heaven before they were baptiz'd, and that none should be, admitted to Heaven that were not converted to Infants Inno-

cence in Virtue, Righteousness, and Holiness, as far as they are able, and God requires no more.

But in the Conclusion of the Office of Baptism it is insinuated as if Infants dying unbaptiz'd, could not be sav'd, or why say that if they die in Infancy after Baptism, they shall be undoubtedly sav'd; and some Clergy have both Preach'd and Printed, that if Infants die unbaptiz'd, they cannot be sav'd, (because they will lose their Surplice Fees) pretending that the Guilt of original Sin is upon them, contrary to Christ's true Doctrine *Mat. xviii. 3. Luke xv. 7. Ezek. chap. xviii.* And *Exod. xx. 5.* is not for Father's Sins, but their own continuing in their Father's Sins, as hating God; not if they love him and obey his Commands ver. 6. We are not guilty of *Adam's* Sin, but have of natural Consequence the same Propensity to Sin as he had after his Fall; but by true Repentance, and true Faith in Christ's Merits, and our Endeavours to do God's Will and obey his Commands, we shall obtain God's gracious Pardon, and be sanctify'd by his holy Spirit to eternal Life.

As to *Psal. li. 5.* it is not a Confession of Sin, but a Plea for Pardon, as being procreated by sinful Parents, and having their natural Propensity to Sin, and confessing his actual Sin ver. 3. and praying for Pardon ver. 1, 2, 9, 14. and for the Spirit of Regeneration ver. 6, 7, 10, 12. And washing ver. 2, 7. is not washing with common Water, but with the holy Spirit of Regeneration as ver. 10, 12. and *Tit. iii. 5.* And *John iii. 5.* is the living Water of Christ and the holy Spirit as ver. 6. as ver. 8. plainly proves; and that common Water can no more profit us than common Flesh chap. vi. 63. But Christ's spiritual Bread and Flesh, and Water of Life

Life only is effectual by his Divine Power to give us eternal Life, thro' Faith in him and our Endeavours to Obedience, as the Condition on our parts to obtain God's gracious Gift of happy Eternal Life chap. v. 24. chap. vi. 27. 33. 35. 40. 47. 48. 49. 50. 51. to 57. 63. by all these Texts common Water as well as common Bread and common Flesh, are excluded as of no value in Remission of Sins, but are us'd only as a Figure or Emblem in an External Ceremony, but which as God has commanded to give us some Idea of the Spiritual Food, we must obey 1 *Cor.* vii. 19. but not so as to put any more value on them than on Circumcision of the Flesh, which is as nothing without spiritual Circumcision of the Heart and Soul *Deut.* x. 16. *Rom.* ii. 29.— 1 *Cor.* vii. 19. *Gal.* v. 6. chap. vi. 15. Our common Food is sanctify'd by Christ the Word of God and Prayer and Thanksgiving 1 *Tim.* iv. 4. 5. *Phil.* iv. 6. And Christ gave God thanks before common Food, and pray'd for God's Blessing on it *Mat.* xv. 36. as well as at his Supper chap. xxvi. 26. 27. John vi. 23. and by his Divine Power blessed and sanctify'd Water and Wine as well as Flesh and Bread, but not to the Remission of Sin, for that is God's Prerogative and free Gift in Christ's Merits, and the holy Spirit's Sanctification, and not the Sanctification of Water. How then can they say, that God has sanctify'd Water to the Mystical washing away of Sin, as in the Office of Baptism, which nothing but Christ's Blood can do *Mat.* xxvi. 28. *Luke* xxii. 20. *Acts* xx. 28. *Rom.* iii. 25. chap. v. 9.— 1 *Cor.* x. 16. 17. chap. xi. 24. 25. *Eph.* i. 7. chap. ii. 13. *Col.* i. 20. (Blood (not of but) on his Cross) *Heb.* ix. 7. 9. to 15. 22. chap. x. 18. 19. 20. 29. chap. xiii. 12. 20. 21. 1 *Pet.* ii. 19.— 1 John i. 7. *Rev.* i. 5. chap. v. 9. chap. vii. 14. to 17.—

1 John v. 8. means Water in Christ's Blood, as John 19. 34. and *Rev.* xxii. 1. and to ver. 5. and Water is an unstable Thing, and good only for common Use.

I will mention many more Texts that place Salvation, Redemption, Regeneration, and Sanctification to Eternal Life, wholly to God's Grace and Mercy, and his free Gift, and the Merits of Christ, and the Operation of the holy Spirit, but in which Man's true Repentance, and true Faith, and Endeavours to a faithful Obedience, are requir'd by God, not as a Means or End, but as Terms and Conditions of God's Covenant with Man, on which eternal Life is to be obtain'd, in all which common Water has no Effect *Acts* v. 31, 32. chap. xv. 11. *Rom.* iv. 16. chap. v. 2, 17, 20. 21. chap. vi. 1. chap. xi. 5, 6. *Eph.* ii. 5, 8. *Tit.* ii. 11. chap. iii. 7. *Heb.* ii. 9. 1 *Pet.* i. 13. chap. iv. 10. *Rom.* iii. 22. chap. v. 2, chap. xvi. 26. *Gal.* ii. 1, 6. chap. iii. 22, 26, *Eph.* ii. 8, c. iii. 12. *Phil.* iii. 9, *Col.* ii. 12, 2 *Thes.* ii. 13, 1 *Tim.* iv. 12, 2 *Tim.* iii. 15. *Heb.* x. 38. c. xi. 1, 6, to the End. *James* ii. 1. 1 *Pet.* i. 5, 21. *Rev.* xiv. 2. *James* v. 16. *Mark* i. 4, 5. Repentance and Confession *Luke* i. 77, 78, chap. xxiv. 47. *Acts* ii. 38. chap. x. 43. Faith. *Mat.* iii. 11. Baptism with the Spirit without Water, and chap. xx. 22. *Luke* xii. 50. (chap. iii. 3. Repentance *Acts* xiii. 24,) *John* i. 33, *Acts* i. 5, Baptism but spiritual Baptism, and *Col.* ii. 12. is the Baptism of Sufferings in this Life till Death. And Christ's Baptism in his Blood and suffering Death, is the only effectual Means thro' Faith in him, and by Repentance *Luke* iii. 3. and Endeavours to faithful Obedience 1 *Cor.* vii. 19.

How then dare we say a Baptism for the Remission of Sins, or sanctifying Water to the Mystical washing away of Sin, contrary to all the above
 Texts

Texts of Scripture, and to the Grace of God, and the Merits of Christ and the Operation of the holy Spirit:

If they say they mean by Water-Baptism all that is comprehended in those Texts, the word Baptism for the Remission of Sin should never be spoken without a full and particular Explanation, as it is the Cause of gross Errors, much less should it be taught as an Article of Faith in a CREED, for few in Comparison ever see it explain'd.

But we must consider that altho' Christ's Merits in his human Nature has purchas'd our Redemption from Death and Hell, nothing less than his Divine Power can preserve our Souls and Bodies to Eternal Life, or revive his own carnal Body from Death, and raise it from the Grave, and that not Personally alone, but in and with the Father and the holy Spirit Acts ii. 24, 32. Rom. viii. 11. and many Texts prove.

And is it not despising God's free Gift, and counting the Blood of the Covenant in Christ an unholy unprofitable and worthless Thing, and doing Despite to the Spirit of Grace, to attribute Remission of Sin to Baptism, and common Water, tho' sanctify'd by the Word of God and Prayer, as all common Food is or ought to be 1 Tim. iv. 5. Heb. x. 29. Rom. ii. 4. chap. iii. 24. chap. v. 1, 2, 8, 9, 10, 11, 15, 18, to 21. chap. xi. 6, 5, 36. *Isai.* 45, 22, 25, chap. 33, 22, chap. 37, 35, chap. 43, 25, *Ezek.* 36, 22; 32.

God has created and provided Medicines for every Disease of the Body, and Salve for its all Sores, but no created Thing, nor any Thing but God's Spirit can heal Man's spiritual Soul, John 3, 6, 8, chap. 4, 10, 13, 14, chap. 7, 37, 38, 39. And

I dare not say the Body and Blood of Christ preserve my Body and Soul to Eternal Life, but pray for God's Divine Power to do it.

But Religion is taught by the Precepts of Men *Isai.* 29, 13, and they change God's Ordinances, and have broken his eternal Covenant chap. 24, 5, chap. 55, 10, 11, 12: *Jer.* 5, 25, to 31, chap. 6, 13, to 17, *Psal.* 17, 8, to 15: *John* 5, 44, ver. 39, to 47.

There are some good Things in the worst Religion, and some of the worst Things in the best Religion as it is now taught, as I prove in the Tract on Eternal Punishment: And it is a sad Truth that no Religion is at this Time publickly taught in the World, without some Mixture of Error; but it will not always be so *Heb.* 8, 9, to 12. *Rom.* 10, 14, 15, and ver. 1; to 21, and that God's Kingdom may so come as that his Will may be done on Earth as it is in Heaven, we are commanded to pray *Mat.* 6, 10, and in God's due time it will be so, to whom be all Glory Eternally. *Amen.*

4 OCT 58

F I N I S:

